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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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PEACE TREATIES AND REARMAMENT

Keeping the Aim High

IT IS WELL to remind ourselves that the treaties to end the last war have not yet been negotiated let alone signed. The reason for this is plain. The settlement of a world war means a world settlement. It supposes a state of affairs in which the whole world, or the great powers in it, are in a state of peace. This is an aim high indeed, one to which the modern world is compelled to direct all its efforts. There can be no halting at a period of half-war or half-peace. If these conditions exist then they must be turned, for the salvation of mankind, into total peace. This is an aim into which all the efforts of mankind must be directed. Every man today, willy-nilly, is engaged in a great drama of effort! He is compelled to act upon the stage of world peace. It is in this context that rearmament must be understood. If there is rearmament in Britain it must be aligned to the ideal of a world settlement. The moral ideal must control the practical activities. Only in this way can rearmament strike home to the wills of people; only in this way can it do what it is intended to do, save the values of a civilised life. World peace must be the aim and the passion of every man. With this aim and through this passion, it must be believed that salvation can be attained.

Rome and Moscow

History never repeats itself. There was nothing in the past to enable anyone to guess that in 1951 a combined European army in time of peace would be commanded by an American general. History is made out of the response of men to certain given situations; and the extraordinary revolution implied by General Eisenhower's command is perhaps indicative of a major response by Western man to changed conditions. This is important. It implies a freedom and elasticity of movement which may well be a major factor in world events.

History is being made by the reported resignation of two Italian Communist M.P.s from the Communist Party. The Politburo in Moscow not only has absolute power in its own country; it claims the same power over the Communist parties everywhere. To certain types of mind this is one of the attractions of Communism; it represents power so extreme as to approach the ranges of mysticism. There is a certain fascination in delivering over the personal will to a power so universal and absolute as appears to exist in Moscow. But this absolutism contains the seeds of its own decay. The Italian Communist for all his fanatical dedication is not a Russian Communist. He lives in an entirely different atmosphere. The commands of the men of the Kremlin sound very differently in Rome than in Moscow. The men of power in the Politburo cannot have the least conception in any sensitive way of what is happening in Rome. Their commands sooner or later are bound to be absurd. Sooner or later there is bound to be divergence. International Communism because of its very nature contains its own inherent destruction.

A Peep Behind the Scenes

Common sense offers a peep into the working of the mechanism of International Communism. Common sense can do more, it can pierce to some extent the secrets of the Iron Curtain. Russia it is stated has 170,000 divisions, and tens of thousands of tanks and aeroplanes. If so it all must be paid for and kept in a state of usefulness. The strain of this may very well be measured by the strain of rearmament in this country. It is going to call for sacrifices; a standard of living which may very well by this time have been improving will at the best be stabilised. This country received no more destruction during the last war than Russia. Its industrial equipment must be immeasurably better, yet rearmament, on a scale probably lower yet than that in Russia, obviously causes strain. What then must be the strain behind the Iron Curtain? There is no magic by which the U.S.S.R. can escape the difficulties that beset other countries. If it is true that the construction of one atom bomb costs as much as building a battleship, and Russia has the atom bomb and desires a large number, then much industrial wealth, if it exists, must be directed to this effort. This is not all. Military equipment is not static. It must constantly be changed and renewed. The very fact that the West is rearming places a new strain upon Russia.

A cold war is a cold war—again history does not repeat itself, and a cold war is infinitely preferable to a hot one—and creates its own difficulties. There must be just as much doubt and perturbation about the future in Moscow as elsewhere. Men can drug themselves with theories but not to the extent of depriving themselves for long of the ordinary limitations of human nature. The Communist administrator is no more relieved of his headaches than other men. It is at least a reasonable reflection that the men of the Kremlin may prefer peace to illimitable war. That at least is just as much a probable deduction for the events of this year as any other.

Common Sense and Korea

Gloom has been created by events in Korea. Yet here also common sense can reveal much. A few weeks ago it was seriously debated whether the United Nations' forces could remain in Korea. The word "horde" was used with ferocious frequency. The present limited advance of the United Nations' forces probably conforms more to long-range realities than the retreat of a few weeks ago, not to say the supposed necessity of leaving Korea altogether. It must be fairly obvious that a nation like the Chinese, in which the vast bulk of the population can just scrape enough from the soil to keep them miserably alive, cannot possibly have many resources left over to conduct even a limited campaign of long duration against highly equipped and literate troops. This, of course, is not the beginning or the end of the matter, but it has much to do with the beginning and end. If it is argued that Russian equipment can come to the aid of the Chinese then such aid would be as much a drain on Russia as the campaign to the United Nations.

These facts are stated as realities upon which a way to permanent peace may be found. Communism is not a four-headed monster which need afright everybody and everything. Pressure against it, provided the pressure is applied with reasoning logic and ordinary humanity, may as well bring peace as war. And if the West will only find its own mission, and express it in terms of living hope for all men everywhere, a new form of humanity may yet arise which feels no need to hate; certainly no need to hate in order that good may be done.

A BOUQUET FOR MINISTERS

By Eric Glasgow

A CHURCH which expects as much from its ordinary adherents as Unitarians regularly do opens the gates to great achievement, and it should have better chance of surviving in a crisis than another depending on more confined foundations. It makes a daring experiment, the success or failure of which is determined by whether its laity are in fact worthy to exercise the power entrusted to them. Clearly, if the freedom is not used with wisdom and a true spiritual insight, a generous willingness to sacrifice self to the common good, then the outcome will be confusion and chaos, and an admirable essay in faith will be brought to disrepute because it expected too much from average human beings. Our job as Unitarians is to show the world that we have grown up sufficiently to perceive the duties as well as the rights of freedom, that we are good enough to square with the democratic ideal, and that the most attractive kind of discipline is not one imposed externally. On the whole we do manage fairly well, but we must never forget that, as members of the laity, a special responsibility devolves on us to ensure that the Unitarian witness does justice to the amplitude of its cause. We have to prove in face of a largely sceptical world that a church founded on freedom can be stronger and more coherent than one founded on authority, and that a wide latitude need not be dissolved in a welter of conflicting opinions.

Important as lay leadership is, however, we still need to acknowledge the debt we owe to our ministers. I am sometimes concerned that they may fail to get all the respect and appreciation which is their due, since they cultivate so unpretentious and tolerant an attitude. No doubt in a sense they are as other men are, but no church can be healthy which does not recognise the rather special relationship to God which its minister may be expected to possess by virtue of his office. There is leadership in following wisely as well as in striking out alone, and the weekly discourses from the pulpit are an indispensable part of our religious life. We rightly look to our minister for guidance, for help in the solution of difficulties whether personal or doctrinal, and in general as a fountain of such wisdom as the world cannot give. The fact that we so rarely look in vain implies that an invaluable service is constantly being rendered to our group of churches by its ministers, and this is a specialised function which could not be adequately fulfilled by laymen.

Perhaps we do not always realise how heavy may be the cross shouldered by a minister. Those who regard his as a "soft" job have completely lost sight of its implications; actually it is an uncommonly exacting way of life in more respects than one. However active and capable his congregation may be, the minister is ultimately responsible for the welfare of the religion he represents in his particular locality, and he can never forget that, rightly or wrongly, people will judge its quality by what he himself is.

He is therefore never off duty and always on his best behaviour, always aware that his great task of leading souls to God has to be performed as much outside as in the pulpit. Since he may be presumed to be idealistic, he will notice the more readily the foibles and shortcomings of his fellows, and yet he must know when to be silent and when to speak. He has to be sympathetic without debasing standards, to be helpful without encouraging worthlessness, to deliver his message without treading ruthlessly on people's feelings. What are mere human weaknesses in a layman are fatal to a minister's calling, for a fuller demonstration of the good life, in practice even more than in theory, is expected of him. Thus we would be surprised to find him filling in coupons for football pools, returning from the "Red Lion" on Saturday nights not quite as sober as he might be, or incessantly quarrelling with his wife. He must be polite and urbane even if the telephone rings when he is already late for an important meeting, or if a visitor calls to tell him her life-story just as he has at last captured the train of thought which he wants to make into his next sermon. He needs all his sense of vocation to carry out worthily what God and man require of him, and the least his congregation can do is to offer him an alliance of benevolence and gratitude.

If, therefore, you should ever feel like grumbling that your minister is not quite a perfect paragon among men, then subdue your wrath by remembering that, when ministers are needed, they have unfortunately to be chosen from among the laity, whose sundry defects are thus reflected. However, there must be some good even in the laity if they can provide the very raw material out of which spring the ministers who serve our Unitarian churches with such infectious confidence, zest and selflessness. To them the sheep still look up, and they are fed.

FURTHER IMPRESSIONS

By Margaret Barr

(The following report has just reached us from Margaret Barr, returning to her post as Unitarian minister in the Khasi Hills, India.)

NEW YORK in September, as hot and humid as Calcutta and scarcely yet beginning to come to life after its summer siesta, but with a few people at hand to welcome the arriving guest and start the tale of the boundless hospitality which was to attend me from coast to coast.

The first few days were without meetings, giving me a chance to get used to the heat and to the squashed-beetle feeling that tends to overwhelm one on experiencing New York's towering immensities for the first time. After that the tour began in earnest and between September 13 and October 30 I spoke at 24 meetings and two Sunday Services in the States and four meetings and one Sunday Service in Canada, gave four broadcasts, paid a visit to Dr. John Haynes Holmes at his summer home on the coast of Maine and attended the Centennial Service in San Francisco, marching in procession with all the Pacific Coast ministers, a high privilege, especially as I was the only woman amongst them. The preacher at this Service, to a packed church, was Dr. F. M. Eliot, President of the A.U.A. It was a most inspiring occasion and I was fortunate to be there just at the right moment.

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It has been a fairly concentrated tour: 34 speaking engagements, dozens of Press interviews and over 5,000 miles travelling by road and rail, all in 48 days, and a certain amount of sight-seeing thrown in, of which the following are some of the most memorable: the new U.N. Building at New York, like a gigantic ice-cream sandwich standing on its end, quite extraordinarily ugly and uninspiring; the lovely peaceful college buildings and library at Princeton, reminiscent of some of the older of our own universities; Independence Hall at Philadelphia where the Declaration was signed and still containing the table and chairs that were used on that historic occasion; Mount Vernon, the home of George Washington, preserved exactly as it was when he lived there, with an old kitchen range and wonderful cooking devices that reminded me much more of life in the Khasi Hills than anything else I saw in America; Boston's churches and open spaces, and the buildings of Harvard College across the river; the rocky, storm-toned coast of Maine; the flaming autumn woods of New England and Canada; the Niagara Falls in sunshine, as lovely and breath-taking as one had been led to believe; Chicago's lake shore boulevard (in future no amount of Hollywood's worst will ever lead me again to think of Chicago in terms of slums and thugs—it is one of the loveliest cities I have ever seen); St. Louis' wild and spacious Forest Park; the Colorado Mountains seen from the summit of Mount Evans, the lower slopes, clothed with pines and, at the season when I saw them with golden aspens; the Royal Gorge, the deep, dark, awe-inspiring valley through which the railway runs

between Denver and Salt Lake City; Salt Lake City itself, with its wide streets, its girdle of mountains and its amazing Mormon temple where I found time to listen to a half-hour organ recital; San Francisco's harbour and bridges; the beautiful university at Berkeley and the mellow loveliness of Southern California. These are just a few of the lovely things that America showed to me.

Memorial statues generally leave me cold (or hot, as for instance memorials to British generals of Mutiny fame in Indian cities) and of all the ones I saw in America two only have made a lasting impression on my mind, the Lincoln Memorial at Washington and the Prayer to the Great Spirit at Boston. The first of these is a building containing an immense statue of Lincoln seated in a chair. The inside walls are covered with quotations from his speeches and there he sits surrounded by his own golden words, looking out over the city of Washington, the capital city of his country, as though watching for the day when his country shall fully embody the ideals for which he lived and died, the most splendid, human, challenging and inspiring of all the great statesmen of the world. The other is a statue of a Red Indian mounted on a horse, head flung back, arms thrown wide, representing the universal spirit of prayer and adoration, a thing of haunting loveliness.

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It was a pity that my time was too short and crowded to allow me to see a hundredth part of all the interesting and worth-while sights that America affords. One or two, however, were too precious to be left out even from my overcrowded programme. Outstanding among these were Fellowship House at Philadelphia and Hull House, Chicago. At the first of these an experiment in community living and community social work is being carried out by a group of whites, Negroes and Jews all working together. A feature of this experiment is regular combined Services of Worship held at the Unitarian Church and conducted alternately by a Jew, a Negro and a white Christian. Hull House, founded by Jane Addams and still reflecting the spirit of that great idealist and pioneer, is also a centre for community living and social work in which people who believe in racial equality put their belief into practice.

One thing that delighted me in America was to find that in every city where there was a Vedantist centre the Swami in charge was on terms of close friendship with the Unitarian ministers. At New York and Boston he was a member of the Liberal Ministers' Fraternal as also were the local Rabbis. Moreover the Beacon Press has recently published a little book on Hinduism by the Boston Swami. The question raises itself whether perhaps these and similar inter-religious contacts may be partially responsible for the liveliness and growth of the American Unitarian Movement as contrasted with the steady shrinkage of our own. Whether this is the case or not the fact remains that in America Unitarianism is growing, the Sunday Services are well attended, many Sunday Schools are full to capacity, well staffed and well equipped, a refreshing number of young people are members and many of the churches are hives of activity seven days a week.

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As regards Humanism, I am glad to have seen something of this, as the little that I did see has cured me of any tendency to call myself a Humanist. Before going to America I had thought in my innocence, and purely from reading, that Humanism meant emphasis on the immanence rather than the transcendence of God. I had rejoiced in Mr. Tavener's little book, *The Challenge of Humanism*, with its conclusion that worship is the centre and soul of religion and that in the last resort it doesn't matter whether the spiritual forces tapped in worship are cosmical or human. Vastly different is American Humanism as it revealed itself to me. I only attended one Service; it was more than enough. Anything so utterly barren I could not have believed possible to find in a church. No prayer, no worship, no reverence, no God, not even an immanent one, nothing, in short, that I associate with religious Services. It is true, to say, however, that this particular Service made such a profound impression on me just because it stood out so starkly against the background of what I had found everywhere else, in America as well as in England, the background of Unitarian churches which stand to-day as they have always done, first and foremost for the worship of God. A Humanism which finds sanction for worship, not in a transcendent, unknowable, external Being but in man's own spiritual nature as the child of God, is one thing. Atheistic Humanism which neither finds nor wants any sanctions at all since it has eliminated worship, is quite another, and one can only hope and trust that it is as unrepresentative of America as it is of British Unitarianism.

What more shall I write? How impossible it is for words to do justice to one's impressions of America. The gaiety and energy of the people, their boundless hospitality and enthusiasm. How could a speaker be other than at her best before such responsive audiences? The lovely kitchens in the homes in which I stayed replete with every possible labour-saving device. What fun to press a button to have the washing-up done, oranges squeezed and coffee ground and the thousand and one other homely tasks that in the Khasi Hills we do (if at all) without the magical aid of electricity. Indeed in retrospect there is something almost magical about the whole trip, as though a wave of the wand had taken me to faery lands where almost everything was strange and new. But underlying all that was different were certain great similarities. The approach to education in many of the schools and colleges in America is not very different from the Basic Education of Mr. Gandhi's dream. It was a great joy to find college girls in California reading for academic degrees spending some time daily in handicrafts such as weaving and pottery. And where groups of worshippers assembled in Unitarian Churches in the love of truth and the spirit of Jesus, though the buildings might be far larger and more elaborate and the sermon far more learned, the spirit of the Service was much the same as I find it week by week in the scattered little village churches of the Khasi Hills.

HOW HISTORY IS WRITTEN

By Earl Morse Wilbur

(Many will remember with affection in this country the American Unitarian historian, Dr. Wilbur, who was a frequent visitor. Below he gives an account of how he worked at his monumental history of the origins and development of Unitarianism. The account, which is partly abbreviated, is taken from the January Christian Register. *It will be concluded in a later issue.)*

I DID not undertake this work in pursuance of a considered plan, nor because I felt that I had any special fitness for it, nor had I the remotest notion that I was committing myself to a life-work. It was in fact only by the merest accident that I took my first steps in it at all. It fell out in this way.

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In the autumn of 1904, as I was trying to lay the foundation of a new divinity school in California, a student asked me if I could suggest a subject with which, by taking one hour a week for one term, he could complete his required schedule. On the spur of the moment I mentioned an elementary course in Unitarian history. It appealed to him; and although I knew no more of the subject than I had gained from a casual reading of Allen's *Brief Sketch*, I managed through the term to keep one jump ahead of him. So the tale began. But had any seer then forewarned me that I was undertaking a task that would increasingly claim my devotion as long as I should live; that it would require that I must first of all gain a working knowledge of eight languages beside my own (two of them of exceptional difficulty); that in order to have a personal knowledge of the lands where our faith has been professed I must spend some four years in ten Continental countries; and that in search of the books in which the materials for our history are to be found, I should have to search in the catalogues of some seventy libraries, mostly foreign, I should doubtless have abandoned the project forthwith. Fortunately, a preview of these demands was withheld from me; and when I gradually discovered them, I was able, with patience and persistence, to meet them one by one. It has been a prolonged labour, and by no means an easy one; but it has been a rare privilege to dig in unploughed fields; for fortunate is the scholar that can find for his research a field where others have not already

been at work before him, leaving it for him merely to supplement or revise what they have done.

As I began to explore this field, my first discovery was that available authorities were few and rare. It appeared that no one, in any language, had ever undertaken to write anything that deserved to be called a real history of the whole Unitarian movement. It is true that a Unitarian bishop in Transylvania had compiled in 1775 an extensive history of Unitarianism in his own country, but it lay buried in two unpublished Latin folios at Kolozsvar; also that a Swiss scholar, before the middle of the nineteenth century, had published a work on Protestant Anti-trinitarians before Faustus Socinus; and that about the same time a German scholar had compiled a history of Socinianism. But though these were both within their limits and for their time creditable works, written from the sources, yet each covered only a section of the whole field, and they were all practically unavailable for English readers; while for England nothing had been done; and America had only Professor Allen's brief sketch of the whole movement. It was the discovery of this fact that transformed what had at first been only a vague dream into a definite plan which laid its mandate upon me and has prescribed my main work to this day.

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In teaching the subject I gave the course as a rule every other year; and as my studies widened, my one-hour, one-term course lengthend to one of two hours a week throughout the year. This repeated survey of the subject some fifteen times was an excellent rehearsal which led to constant improvement, for it gave me opportunity gradually to acquire the languages I needed, and gave me time slowly to build up a library to work with. First, came the languages. Like most Bachelors of Arts of my generation, I left college knowing Latin, French and German only well enough to read them laboriously with the aid of a dictionary, while by myself I had also picked up a smattering of Italian, and in my first pastorate had gained from a stranded Dutch scholar a nodding acquaintance with Dutch, though I had nothing like a practical working knowledge of any of them. I therefore used every opportunity to become more proficient by browsing through all the foreign periodicals we received, so that in five or six years I was able to use them all handily. At the same time I made a careful card list of every reference to the subject that I noticed in my reading, until eventually I had a multilingual bibliography of over 10,000 titles, with an indication, where known, of the libraries where I might hope to find them. This list served as a guide for my reading, showed me what libraries I must visit, and what books I should try to acquire. To discover these I pored over catalogues of second-hand European dealers for twenty-five years, and succeeded at length in picking up one by one many rare and important works until I had a large proportion of those that were still to be found. . . .

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I now saw that it was time for me to learn Polish, without which I could do only superficial work in a very important section of our history. Fortunately I had early formed friendship with Professor George R. Noyes, who taught the Slavic languages at the University of California, and had said he should be glad to advance my studies by teaching me Polish. I therefore registered as a graduate student at the University and studied Polish for a year (1911-1912). I assure you that this was no child's play for a man approaching 50, for this language cost me more labour than all the others I had studied put together; but by reviewing the grammar repeatedly in the next four years I at length felt prepared to go to Poland for research in the history of Socinianism in its first home. In the autumn of 1916 I, therefore, filed an application for sabbatical leave in the coming year. It was true that World War I had already broken out; but the wise men said it was bound to last only a few weeks, for the nations at war would all be bankrupt in less than three months. Nevertheless the war dragged on until, when my leave arrived in 1917, a visit to Europe was so far out of the question that my plans were hopelessly blocked. I had therefore to change them radically and spent the next eight months at Cambridge, where I had generous access to the riches in the University library, with its abundance of material on Servetus; for I had now picked up Spanish at a summer-school session for use in connection with him. Here, also, a door to the Hungarian language unexpectedly opened for me; for I learned of an educated Hungarian employed in a foreign bank in the north end, whom I employed to translate for me a small history of the Unitarians in Transylvania which I discovered in the library, and he also gave me a little introduction to the language. Not only this, but there was now living in Boston a Harvard graduate who had been in government service at Budapest and had learned the language; he was also acquainted with Unitarians there. Him I employed to go carefully with me through the whole file of the Hungarian Unitarian magazine, fortunately in the library, and translate for me all important historical articles so far as they served my purpose. Thus equipped I returned to Berkeley prepared to begin serious work on my project.

TIME AND THE TIMELESS

By Charles Easton

"SO TEACH us to number our days that we may apply our hearts unto wisdom." It is a good text with which to face a new year. Some might think those words solemn, but a new year is always a time for a due measure of serious thinking. Few people let one year slip into the next without a passing attempt to number their days. Whether it be but in a moment hushed out of revelry as the clock strikes tweleve, or by the quiet fireside on Old Year's night, we wonder for a moment what the past has meant and what the future holds. We ask, "What has time done to me? What has time brought me?"

In those questions we utter the common fallacy that deflects all our thinking about our days and how to number them. For time does not do anything to us. It neither greys our hair nor brings happiness. These things only happen in time. They happen as the result of the natural processes of the human body: or they are the effect of our deliberate disposition of the human spirit. People look ahead to the new year and say that perhaps time will heal the ache in their heart; that time will give them their heart's desires. But time of itself can do nothing. Other experiences may crowd out the painful memory, but how can happiness come? It comes only out of the harmony of our own soul with the Divine Spirit. That is an experience that happens, as it were, outside of time, in the Eternal Now.

So when we set ourselves to number our days and consider the uses to which we shall devote them, we discover that wisdom lies not in seeking many days and many experiences. Wisdom is to embrace those experiences wherein as we say, time stands still, experiences of our deeper understanding, when we are aware of the Eternal.

Religion has always known the secret of our real life.

> It dwells not in unnumberable years,
> It is the breath of God in timeless things.

We stand looking over an old stone bridge and watch the stream flow slowly over the moss grown stones. We are caught into an experience of what we call stillness. We feel in our soul the joy of a timeless moment which is Eternity. Or at sunset we watch far flights of birds winging their quiet way homewards; or in rapt joy see the first snowdrop bud stand sentinel for Spring, and in a wondrous calm we feel that we share harmoniously in all things. We stand for the moment above time. It is always so when we are intent on some quiet happening, or absorbed in creative work; then time is merged into the timeless. We become aware of our own spirit alive in the Being of the Eternal Spirit. It is unforgettable experiences like these that bring home to us the undying wisdom of the Psalmist. So will we arrange our days that constantly we apply our hearts unto Wisdom, the wisdom of realising our life always in the Eternal Life of God.

THE REV. FRED RYDE, of Brighton, has accepted an invitation to the ministry of Bank Street Chapel, Bury.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"A STATEMENT TO BE SUBSTANTIATED"

SIR,—Mr. Millard is surely right when he urges that Unitarians have no right to define the term "Christian" to suit their own ideas. Such a claim, coming from a body which comprises perhaps one five-thousandth part of Christendom, would show an insufferable arrogance. If the meaning of "Christian" were to be defined at all, this could be fairly done only by a body broadly representative of all who call themselves by that name. It is hardly likely that their deliberations would result in a statement like that inside the cover of the G.A. Year Book.

But the idea of such a definition is preposterous. The fact is that the term "Christian" has become so vague and ambiguous that no single definition could do justice to common usage, which alone is the final arbiter in such matters. To-day we speak of a Christian name, or a Christian country, or Christian charity, in a way which would indifferently cover "those who profess and call themselves Christians" together with Jews, Turks and infidels. No matter what our professed outlook we are all of us Christians inasmuch as we are part of a culture that is impregnated with Christian thought and forms of expression. If we are wise we will not attempt a more exclusive definition than this.

Let us rid ourselves of this superstition about names. They have no intrinsic value in themselves. We no more improve the quality of our faith or our life by calling ourselves Christian than we would ensure a holy life for an infant by baptising him "Christian", or even "Jesus". It can be said with equal justice both that Unitarians are Christians and that they are not. Why not leave the matter there, cease to quarrel about it, and leave it to outsiders to choose whether they call us Christians or not (which they will do in any case)?

The same superstititious regard for names manifests itself in the refusal of half our congregations to call themselves Unitarian. This is a name, unlike that of Christian, which we *are* entitled to use as we please, for in a sense it is our own peculiar "possession". But why, if it is ours, are so many of us ashamed to use it? As Rev. Randall Jones pointed out in last week's INQUIRER, we do need a name (and I suggest it is much more convenient if it is only one name) to designate our interpretation of religion. This name was given to our movement when it was christened "Unitarian". No doubt some people don't like the name, just as some people don't like the name which they themselves were given at their baptism, but this can hardly be a matter to be taken so very seriously. We would be better employed in trying to change our characters than in trying to change our names.

Unitarians should stop this quibbling over one name or another, and devote their energies instead to the task of providing a living faith which can answer the challenge of the world to-day. If we find that in the forging of such a faith we can draw much inspiration and guidance from the life and teaching of Jesus of Nazareth, let us thank God for it. But we dare not think that Jesus himself would have worried whether we called ourselves by one name or another. There is surely no need to quote the requirements which he laid down for those who wish to follow him.—Yours, *Austin P. Hewett.*

Oxford.

SIR,—It is now more than 25 years since I was "converted" to "Unitarianism". I have since inevitably learned much of the strength and of the weaknesses of our "movement".

Of our mental and spiritual integrity—our grasp of the fundamental bases of true religion, our great and inspiring tradition of freedom of the mind and the spirit, our tolerance—our contributions in the past and in the present to scholarship and also to social welfare, etc., I need surely not write. These are undoubted and well known and frequently emphasized in THE INQUIRER and elsewhere!

Proud as I am of that and ardent a "Unitarian" as I am—and trust I always will be, I am yet painfully conscious of our weaknesses and deficiencies.

Our chief weakness I see in the arid intellectualism and intellectual pride and self-satisfaction to be observed amongst our ministers and laity—I am also—like the Editor of the *Non-Subscribing Presbyterian*, offended by a certain narrow sectarianism to be found in our churches and in our "propaganda".

I have never met with any Unitarians who suggest that "a true Unitarian is not a Christian", but I have unhappily met with many ardent Unitarians who, while possibly anxious to prove their right to the use of the title Christian do seem more concerned to preach a narrow Unitarianism than simple undogmatic, free, tolerant, broad Christianity.

The fact that a corresponding—or even worse sectarianism—a fierce dogmatism—a depressing narrowness of mind and spirit—a woeful lack of tolerance and charity is to be found within all the other denominations of the Christian Church, does not of course in any way excuse our own dogmatism and sectarianism!

It is a great temptation to meet dogmatism with equal or greater dogmatism and sectarianism with sectarianism, but that temptation must be overcome.

When then we are faced with such points of view as that of the Editor of the *Non-Subscribing Presbyterian*, or indeed for that matter, such a point of view as my own, I trust that our general or "efficient" reaction is not that of angry denunciatjon or self-justification.

I hope that instead we are willing, in all humility, honestly and fearlessly to examine ourselves, and such faults as we find frankly to admit, and such virtues as we think we possess to foster these, but leave the proclamation of them to others!—Yours,

Lincoln. *H. W. Kemshall.*

THE INQUIRER

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NEWS REVIEW

GENERAL ASSEMBLY COUNCIL MEETING

THE GENERAL ASSEMBLY COUNCIL met at Rosslyn Hill Chapel, Hampstead, on Friday, January 26, at 2.15 p.m. After opening devotions, conducted by the Rev. F. Kenworthy, the President, Mr. H. B. Moore, gave an account of his many visits since the last meeting.

Arising out of the various Departmental Reports it was agreed to ask the Officers to present to the Council the list of accommodation asked from the Essex Hall Trustees in planning the new building. It was also reported that the Trustees had agreed to make a contribution of £200 towards the rent of the premises at 14 Gordon Square for the current year.

Grants were approved towards two group ministries in the Birmingham Area and one in the East Cheshire Christian Union, to commence in the summer. A generous special grant was made to enable the Dover Church to be rehabilitated after war damage. It was felt that this church, which had suffered badly as a result of enemy action and deterioration since, was a special case in view of the stress in the Appeal on bombed churches.

The final list of posters for the next Wayside Pulpit series was approved and congregations will be invited to apply for a supply of these which will be ready in time for Easter. An application for membership was received from the Marple Congregation which was revived in 1948 after a lapse of 31 years. It was agreed to recommend the Annual Meeting to grant recognition.

A resolution was passed thanking the General Alliance of America for its excellent arrangements made for Miss Barr's visit and the generous hospitality accorded to her. Her tour had been an outstanding success. Thanks were expressed to Miss Barr for the splendid service she had rendered in America and Australasia.

It was agreed that the final decision regarding the holding of the Conversazione at the Annual Meetings would have to be left in the hands of the Officers. The Friday Morning session will take the form of a Project Session when the Chairmen of the Departmental Committees will outline their plans for the next year.

The success of the One-Day Schools arranged by the R.E.Y.D. was reported and also the purchase of the coloured film of the Oxford Summer School. This 16 mm. film is now available for showing in our schools. Leave of absence for three months was granted to Mr. Chorlton, Secretary of the R.E.Y.D., to visit America at the invitation of the A.U.A. to carry out an extensive programme of visits and lectures.

The Financial Statement was presented and showed a deficit for the year of £136.

It was unanimously decided to recommend to the Annual Meeting that Dr. Dorothy Tarrant be elected Vice-President for the next year. Dr. Tarrant suitably responded.

The following resolution submitted by the Policy Committee was adopted and will be presented to the Annual Meeting:—

"That in view of the rapidly changing conditions of modern life and social customs, the churches should consider the desirability of concentrating the worshipping congregation at one Service on each Sunday; and that in view of the serious shortage of ministers and the increasing difficulty of raising an adequate stipend, the churches should consider the adoption of the policy, advised in the Report of the Commission on the Work of the Churches, of grouping congregations, where conditions are favourable, as 'sister churches' under one minister; and more particularly when a pulpit becomes vacant, that the Committee of the District Association concerned should consult with the Policy Committee of the General Assembly, to ensure that the best possible use is made of our limited resources in manpower and money."

Satisfaction was expressed at the recommendation of the Broadcasting Committee that denominations with a long tradition such as the Unitarians should be given a larger number of religious broadcast Services.

The Annual Meeting is to be recommended to accept the invitation of the Great Meeting, Leicester, Congregation, to hold the Annual Meetings of 1952 in that city.

RESIGNATION OF THE REVEREND HERBERT BARNES

At a Special General Meeting, held on January 22, 1951, the congregation of the Church of the Divine Unity accepted with profound sorrow and regret the resignation of the Rev. Herbert Barnes from the active ministry of the church at Newcastle.

For some months past it has been evident that Mr. Barnes (who has been absent from his pulpit since early December) was overtaxing his strength, and the doctor's report now leaves him in no doubt as to the course he must take. In a letter which he declared was the most difficult he had ever had to write Mr. Barnes pointed out the inevitability of his decision, since it was most important that the church should have active and vigorous leadership, and since he himself was by temperament and training unable to find his happiness in "going slow".

The letter was received by the congregation in a moving silence more eloquent than words. Everyone realised just how much it had cost Mr. Barnes to write it, and that only deep regard for the church and cause which he has served with such distinction could have led him to such a decision. A reciprocal love and regard for their minister compels the congregation to accept it.

A message of deep affection and good cheer was sent from the meeting to Mr. Barnes, and those present felt some mitigation of their sadness in the knowledge that he was to remain with them until a successor is in prospect, and that the course he feels bound to take might enable him to enjoy some improvement in health and a retirement which he has richly earned.

It was agreed to declare the pulpit vacant as from September 1, 1951.

THE REV. HERBERT BARNES

NEWS FROM THE NORTH-EAST

From our North-Eastern Correspondent

Overshadowing everything else is the news, just to hand, of the Rev. Herbert Barnes's decision to retire from the active ministry. The illness which led to his admission to hospital in December precludes a resumption of his full activities, and on medical advice Mr. Barnes has reached a decision which he has made, and the Newcastle Church has accepted, with equal regret. His pastorate, now in its 32nd year, has been rich in helpful service, not only to his own church and city but also to the District Association and the smaller congregations in the North-East. Present feelings of dismay are tempered by the expectation that it will be several months before he finally vacates his pulpit.

The N. & D. Anniversary Services and Meetings were held on Sunday, September 17, when Mr. H. B. Moore, President of the General Assembly, preached at Stockton and Newcastle, and the Rev. Herbert Barnes at Sunderland, and on Monday, September 18, when a minister of another denomination, the Rev. Margaret Watt, B.A., of Low Fell (Gateshead) gave a stimulating address to the Women's District League. The evening conference of the "N. & D." opened with addresses by Mr. H. B. Moore and two students at the Unitarian College, Mr. Eric Wild, B.A., and Mr. Ronald McGraw, which led to a useful discussion. At the respective annual meetings, officers were elected as follows. N. & D.: President, Rev. Herbert Barnes; Secretary, Dr. Lillie Johnson; Treasurer, Mr. J. R. Siddell. Women's District League: President, Mrs. W. J. Carter; Secretary, Miss Enid Philipson; Treasurer, Miss K. Johnson, J.P.

Mr. Wild and Mr. McGraw, who served the two churches at Choppington and South Shields during the summer vacation, arranged and jointly conducted a Civic Service in connection with the Centenary Celebrations of the Borough of South Shields. The Home Secretary (who is M.P. for the Borough) read the lessons. A large and appreciative congregation included the Mayor and Mayoress, local magistrates and members and officials of the Borough Council.

The District Lay Preachers Union continues to give faithful service to the churches in the area. The Study Class, conducted by the Rev. F. J. Hamblin, has taken the Book of Acts as its subject for the present session.

At Middlesbrough, the ministry of the Rev. A. E. Mobbs has been happily inaugurated. On November 3 a "Conversazione of Welcome" was held, Mr. S. Lees, of Stockton, presiding.

The churches at Choppington, Middlesbrough, South Shields, Stockton and Sunderland report successful special efforts under various titles. All reached their financial target, and in some cases it was substantially exceeded.

Nativity Plays were presented as follows: Carlisle, *The Road to Bethlehem*; Newcastle, *Day-break over Bethlehem*; South Shields, *Christmas Carols*; and at Stockton, where the play was preceded by a Carol and Lesson Service. Other Special Services have included Temperance Services, attended by members of the local movements, at Carlisle and Sunderland, and a return visit to Stockton of the Rev. John Kielty to preach at a Service commemorating the coming of age of the Sports Club. A successful film show, arranged by the United Nations Association, has been held at Sunderland.

Carlisle mingles congratulation with regret at the departure to London of Mr. George Lowthian, M.B.E., to take up the post of General Secretary of the Amalgamated Building Workers' Union. The Stockton Church mourns the death of Mr. George Briggs, Organist and Choirmaster. Sunderland has lost one of its oldest members in Mrs. W. J. Price.

HUGH WARNOCK

Sir,—Two thoughts stand out in my memory of Hugh Warnock.

During my eight years in the Midlands, five as lay Pastor at Wolverhampton, I found my respect for him growing with the years. He was able to give advice to a young enthusiast; in my case, without dulling the keen edge of my enthusiasm, and his praise when it came was often for the apparently little things. These I now realise were the really big things. His gossip, and he liked kindly gossip, was always related to church life.

The other was a rare privilege, for at a Youth Service when the appointed preacher could not come, Hugh Warnock preached a sermon of his own, written in his youth for such an occasion. True, there were moments when a fire returned which had long since departed. But, to know that it had been there, and to hear him responding to his own words was for me a most moving experience.

His writing was unbelievably small but you could read it, and you could read him.—Yours, *J. K. M.*

JOHN GILRAY

Mr. John Gilray died last week in his ninety-fourth year. He had been a memorable Chairman of our Edinburgh congregation. Of the same age as a fellow-Fabian, Bernard Shaw, his memories went back on a similar track; the friends of his earlier days being Margaret Macmillan, James Leatham, Dr. Glasse of Greyfriars, the Glasiers and William Morris.

He was a man of outstanding character and forceful personality —"a theologian" it was said "who made his living in his spare time as a commercial traveller". He was a serious-minded and energetic man, and in both theology and politics a great deal of his interest was engaged. Yet he never let solemnity go too far and was a master of the well-timed comical anecdote. He was a burly figure, and in the street his dialectical method had an unquiet and bombarding character in which an umbrella seemed to give non-pacific intimations to the general citizenry as well as to his companion. With a visage overcast by the shadow of earnest thought he had at his command the most open and sweetest of smiles. It is long since he has been seen in our company, but gratefulness for his friendship and fine influence will remain long with those who knew him, and throughout Scotland they are many. *W. B. T.*

JOHN RENTON SIDDELL

With the passing of J. R. Siddell, on January 10, 1951, the Church of the Divine Unity in the City of Newcastle-upon-Tyne, has lost a personality which will be greatly missed and by no one more outside his own family than our Minister, Rev. H. Barnes. Among the many tributes paid to his memory at the Cremation Service, he likened him to six feet of good old English Oak sound to the heart. How aptly this typified the character of Jack Siddell as he was so affectionately known. Since his retirement in 1933 as Chief of the Building Department to the Newcastle Education Committee his life has been one of devoted service to his church, and with his expert knowledge and practical experience in building, his advice and guidance on the construction of our new church in Oxford Street has been invaluable. He had a passion for detail and there was not one brick laid or piece of timber fixed in position which was not personally supervised by him with the result that the structure is upright and sound as he was himself—truly an edifice to his memory. *J. A. T.*

CALENDAR

SUNDAY, February 4th, 1951

Aberdare, Highland Place, 11 and 6.30, Rev. D. Jacob Davis.
Abergavenny, Un. Church, Stone St., 11 and 6, Rev. Gordon Bewerley.
Aberystwyth, New Street Meeting House, 11, ——.
Accrington, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. Eric Phillips.

AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Supply.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Supply.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. C. S. DENCE.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Rev. GRACE MEWHORT.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. D. BALL.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. H. LENNARD.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, ——.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Broadway Av., 3.15 and 6.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampiet St., 11, Junior Church, 6.30, ——.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. F. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, 3, ——.
BURY, Bank St., 11, Rev. SCOTT L. JOHNSON, 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6, Rev. WM. HAWORTH.
BUXTON, Hartington Rd., 11 and 6.30, Dr. F. D. MEYER-KLUGEL.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. W. HAYES.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.) 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech St., 6.30, Mr. STORER.
CREWKERNE, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11 and 6.30, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, 1st and 3rd Sundays.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 11.15, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11, Supply, 6.30, Mr. J. H. EVANS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Hermitage St., 10.45 and 6.30, Rev. H. G. WOODWARD.
GODALMING, Meadrow Chapel, 6.30, Rev. MABEL BRAMER.
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L. CLARKE.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HOXTON, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Rev. JOHN HOPKINS.
HULL, Park St. Ch. (Un.), 6.30, Rev. R. PHILIPSON.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. WILLIAM HAWORTH.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, DR. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 10.45, Children's Church, 6.30, Mr. RALPH E. GODDARD.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Rev. R. W. SORENSEN.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN L. GOLLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Candlemas Service, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, Rev. ARTHUR LONG.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. MORTIMER ROWE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Rev. E. G. LEE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. VICTOR FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, REV. F. HANKINSON, 6.30, Rev. HELEN L. PHILLIPS.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Miss M. GRIFFITHS.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green Un. Ch., 6.30, Mr. M. THORNCROFT.
LONDON, Richmond Free Ch., Ormond Road, 11, Mr. A. JOB.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Mr. J. REECE WALKER.
LONDON, Wandsworth, Un. Ch., East Hill, 11, and 6.30 (Special Hymn Service), Rev. ARTHUR PEACOCK.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Rev. W. H. CORDELL.
LOUGHBOROUGH, Victoria St., 6.30, Mrs. F. A. FAULKES.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PEPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. F. COLLINSON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWIDY.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MOSS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETON-HAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOOSE.
MOSELEY, Christian Church, Stamford Rd., 10.30 and 6, ——.
NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Supply.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOUTH.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOSE.
NORTHAMPTON, Kettering Rd., Ch., 11 and 6.15, Supply.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KINSEY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.
OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.

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CHRISTIANITY AND VEGETARIANISM.—Send for a free copy of *The Vegetarian Messenger and Health Review*, containing the above article by Professor A. H. Allsopp.—The Vegetarian Society, Bank Square, Wilmslow, Manchester.

PULPIT VACANT. Lye, Nr. Stourbridge. (Manse.) For further particulars apply Miss N. Stevens, 25 Summer Street, Lye.

HOLIDAY TOURS

THE 1951 PROSPECTUS OF FREE CHURCH PARTIES to Switzerland, Italy, Austria, Norway, France and British Centres is now available from Raymond Cook, F.R.G.S., Dover.

OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11, Rev. E. S. PRICE.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knights' Hill, 10.30 and 6, Rev. W. HILL WARDING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Mr. S. R. BUTLER.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Rev. WILLIAM MILLAR.
RINGWOOD, Hants., The Meeting House, 11, Mr. J. E. M. KAY.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BURE.
SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSS.
SHEFFIELD, Upper Chapel, 11, Rev. G. S. WHITBY, 6.30, Supply.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. SWEET.
SOUTHEND-ON-SEA, Dunlop Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BAILER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.

The National Union of Unitarian and Free Christian Lay Preachers

An EASTER SCHOOL

will be held at

MANCHESTER COLLEGE, OXFORD

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Lectures in subjects of particular interest and assistance to Lay Preachers by qualified lecturers. Visits to places of interest in the City.

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Please apply early and not later than March 2, 1951, to any District Union or Mr. C. S. Butterworth, 33 Verdun Crescent, Rochdale. Come and exchange ideas with lay preachers from other districts.

NORTHERN SUNDAY SCHOOL FEDERATION

EASTER WEEK-END SCHOOL

for Sunday School Teachers

MARCH 22 to 26 at

The Holiday Homes, Great Hucklow

Subject:

"HOW TO MAKE THE MOST OF SUNDAY SCHOOL TEACHING"

Fee £3. Bookings must be made before February 14, to Rev. J. W. MAW, 578 Darwen Road, Bromley Cross, Bolton (Hon. Secretary).

STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Rev. F. J. HAMBLIN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. SIMON JONES.
SWANSEA, Unitarian Ch., High St., 11 and 6.30, Rev. B. VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, ——.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KEREKI.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR W. HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in Month.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. P. J. SPENCER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Mr. T. B. KETTLE.
WOLVERHAMPTON, All Souls Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOMKIN. Manse Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETERSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tindall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAGNUS C. REYNER.

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